

profit, then why can't you? What right do criminals in suits have to tell you to respect laws and morals they don't respect?

People who have more money than they can spend in ten lifetimes, corporations with more profits than imaginable, continue to simply hoard and hoard for hoarding's sake, it seems, while hundreds of thousands of children in America and millions around the world suffer unnecessary malnourishment, starvation, and death. You are considered immoral for stealing a candy bar when caught, yet admired for hoarding millions or billions you'll never need to spend. You know and see more and more as you grow toward a healthier moral and social character, that society is disturbed by corrupt political leadership, a truly Darwinian economy, and twisted, immoral values that are respected as good and natural. Property and profit come before human beings.

From the system's perspective, to be normal means to be a passive condoner or participant in this diseased economic culture. To be abnormal is to egocentrically rebel against unjust authority and laws. Then you are labelled sociopathic and drugged or imprisoned. Sometimes both.

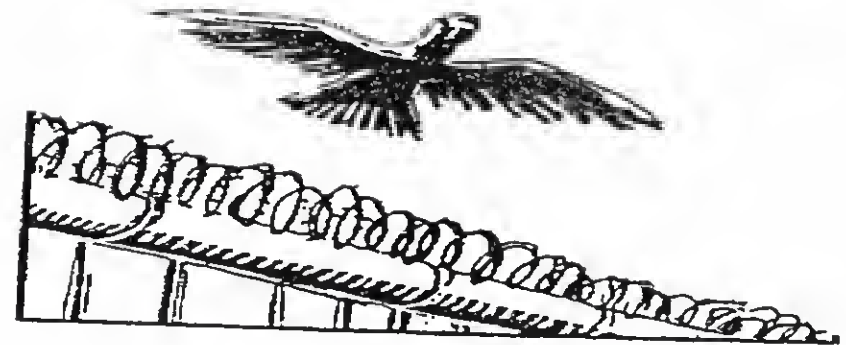
As someone overcoming the compulsive criminal mentality, you don't want to be normal from the system's perspective, or abnormal. You want to be healthy through an increasing awareness of reality and through the perspective of understanding that although you are in a corrupt, diseased culture, you don't *have* to be of it. Be above it. Understand yourself. Know yourself. Grow. Liberate your mind! Educate and/or vocationally train for the future. Stay mindful that all your endeavors as a prisoner, probationer, or parolee must be in stride toward, and aimed at achieving *the final release*.

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THE FINAL RELEASE

Challenging The Compulsive Criminal Mentality And Staying Out Of Prison This Time

By. C. Taylor



FOREWORD

There is a class of offenders that have been in and out of penal institutions since childhood. America calls them habitual offenders or career criminals. It has disappointed me for years that the judicial-penal system's use of the term *habitual* has never been acted on with a sincere approach to counselling programs for the hundreds of thousands labelled as *habitual* offenders. In any other area of human activity that we label habitual people are automatically perceived to have practically lost the strength to be responsible when it comes to certain activity. The *Oxford American Dictionary* defines habit as:

Habit (noun):

1. a settled way of behaving, something done frequently and almost without thinking.
2. something that is hard to give up, especially an addiction to narcotics.

Habitual (adj):

1. done constantly, like or resulting from a habit.

The system labels a type of offender as habitual, yet proceeds to completely ignore the emotional, psychological, and social implications of that label. In other words, it's like a doctor diagnosing a patient with a chronic ailment, then doing nothing to help the patient, not even giving any meaningful, self-help advice. What is even more tragic is that hundreds of thousands of children and young teens are emotionally, psychologically, and socially ignored by the judicial-penal systems after multiple arrests, so their delinquency proceeds to evolve into *adult* habitual criminality. Unfortunately, unsuspecting parents tend to believe that their children are receiving counselling, etc. during their stays in youth, penal facilities. For the vast majority of children and teens *no* help is offered. They are merely being isolated from society for brief, unproductive periods.

The system's interest and concern with successful rehabilitation of youth and adults is about as responsible as would be a plastic surgeon's who drops a bus of people with burned faces off at a clinic and leaves them to operate on themselves. A few of them may succeed at improving their looks, others would become even more disfigured, but the majority would remain the same, feeling

AFTERWORD

We live in a society with social conditions and economic conditions that can easily make crime justifiable. We live in a society where corruption is rampant. So if you are looking for an excuse to continue a pattern of criminality, it won't be hard to find one. What will be hard to find are judges and prosecutors to excuse you from serving time when you get caught.

Because of poverty, less than sustainable minimum wages, and class exploitation and oppression, crime in America is an inevitable phenomenon. It is going to exist, and more violently and pervasively than in many other countries. But it is not inevitable that *you* commit crimes. Even if you overcome the compulsive criminal mentality, you still have to deal with not being criminally influenced by the American value system. A system that values exorbitant corporate profit over the general economic fairness and well-being of society. American economics is an economics of immorality. Corruption is pervasive throughout the human services and corporate sectors of society. Criminals with college educations and three-piece suits are everywhere. From auto repairmen to medical doctors, professionals everywhere in pursuit of *profit* are constantly devising ways to exploit. So you see all this corruption, crime, exploitation, and abuse of power in society and it almost makes you feel that you have as much right to exploit people as professionals and the U.S. Government do. There is no doubt that beneath all the glitter and gold of material abundance around us, we are living in a pathological culture, meaning a culture that diseases the social relations that exist in society. It isn't pathological because of the individual freedoms that people can choose to express in their own peculiar ways. It is so because of all the ills that are caused by racism, classism, and economical greed and exploitation. For example, the minimum wage has not doubled from what it was twenty-five years ago, yet the President's salary increases from \$200,000 to \$400,000 in 2001 alone. While the minimum wage isn't enough for a single person to sufficiently survive on, a man who gets everything free of charge gets a 100% pay increase. Workers' tax dollars being used to pay a President more to keep them stagnated. If this is not a crime then what is? It is legislated robbery instead of armed robbery, but robbery by another name is still robbery.

So in the back of your mind you register these type of things, and while you are struggling to overcome the compulsive criminal mentality they tend to influence you to still rationalize and make excuses. After all, if the government can rob, kill, and exploit in the name of Mammon and

order to transform the compulsive-criminal mentality you have to uproot the deep-seated emotions and beliefs that give it its compulsive nature. While incarcerated these forces are usually dormant. That's how so many people end up neglecting to confront the *root* of their compulsive criminality, and then find out shortly after release that it is still very active, i.e., that they have even been deluded themselves by the *illusion* of change.

Most recidivists are completely baffled about the overwhelming forces that make them repeat the same cycle over and over. They want to change. They want to redeem themselves, but all they have thought and tried seems to fail. It is time to enter the abyss and to acknowledge the deeper, darker reality that repeated criminal behavior is linked in many to *unconscious* psychological and emotional dynamics. It is linked to a compelling urge to indiscriminately fulfill one or more *basic* psycho-social needs that that person has a deficiency in and for some reason has not learned or felt capable of fulfilling in a healthy, conventional way. This is an underlying reality that has been ignored over and over again, as well as misunderstood. *It is unrealistic to take for granted that we can always ignore causes and still expect to be successful at ridding ourselves or society of the effects of a problem.*

Some people can stop compulsive behavior through their resolve to exercise willpower, but most can't. They need understanding, counselling, encouragement, emotion insights. They need some form of analysis of what is causing them to be compulsive. They need to summon the courage to look within the depths of themselves, because as long as they stay on the surface they will remain largely in the dark, and continue to chase a phantom.

It is up to the citizens and perpetrators to get a real understanding and start the dialogue to change this. The system doesn't care. In fact, the system has an interest in crime and recidivism. Look at all the people who are employed in criminal law and corrections. Look at all the expansion of prison industrial complexes and private ownership of prison operations that involve money. A collect call from prison is four hundred percent more costly than the same call at the same distance outside a prison. American corporations have made a business of profiting from crime. But this is nothing surprisingly new. Crime has always paid someone substantial gains. It just hasn't been the victims or perpetrators. The system will never seriously challenge the causes of recidivism, any more than it challenges the causes of poverty and homelessness.

It is up to you. Only you can truly transform yourself!

as though they have no idea where to begin, and therefore left with an even more debilitating feeling of hopelessness.

This writing, however, is not about the judicial-penal systems, but about the criminal mentality and a new approach to understanding and uprooting it. I use the term *compulsive criminal mentality* to describe a class of offender who are *prone* to recidivism because they are currently *helpless* against the emotional and psychological conditions that compel them to re-offend. These are conditions in the personality that they are not aware of consciously, because they've been repressed and psychologically evaded for years. That is, in simple terms, they are painful emotional needs that have been pushed out of awareness and the feelings connected to them thereby avoided.

This is about sharing what I know to help others better understand their condition. It isn't concerned with analysing why one traumatized person becomes an offender while another one does not. It is not about justifying or excusing, as so many self-righteous cynics are quick to charge. It is about explaining why many people are prone to re-offend, and offering insights that may help them break the cycle for good. It comes from the perspective that no matter when, where, or under what conditions one's criminality began, it is only from deep within that it can truly begin to *end*.

For the compulsive criminal education and vocational training are goals to be achieved during the process of uprooting the mentality. They are not a means to an end. Delusions of this nature have prevailed far too long, and to the detriment of many perpetrators and victims.

It would be easy for me to blame and point out a number of social, political, and economic contributors to crime as an inevitable societal problem, but no individual alone has the power or resources to change these undesirable factors. People in institutions, on probation, parole, etc. do have the power to change *themselves* if given realistic guidance and insight into the problem that baunts them.

* * *

"There is a profound contradiction in American culture, that is, that each individual is responsible for himself and not harming society. Yet, society denies responsibility toward individuals, despite the fact that attitudes created by its culture has greatly harmed them."

“The majority of recidivist in America would rather not be prone to re-offend, but they are helpless to change themselves as long as they can’t understand the emotional and psychological complexity of the compulsive-criminal mentality.”

“It’s not always possible to educate and think your way out of problems. Sometimes, the only real means is to *feel* your way out.”

“To believe that all chronic juvenile delinquency is simply a problem of youth choosing wrong over right is pure ignorance. The emotional and psychological reality is much more complex. We live in a society where tens of thousands of children hate and despise themselves before they reach teenhood. This condition, alone, diminishes their chance to develop positive social attitudes as they age. It’s almost inevitable, then, that unproductive living (in one form or another) is bound to follow, crime is only one manifestation of it.”

“If only the offender himself, left to his own devices in a dark maze of social confusion, someone needs to acknowledge that recidivism in most people is the symptom of a life in crisis, a life crisis that will terrorize and commit violence against society as long as it is left misunderstood, and simply responded to with punishment.”

“When crime becomes an expedient, artificial means of feeding a repressed, basic human need, then it becomes an overwhelming force in the character. This is how the compulsive-criminal mentality develops.”



If you can’t summon the strength and courage to face the labor of transformation; if you don’t have the willingness to suffer for your freedom, then freedom will not be in you. And without freedom within... there can definitely be none without.

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(Also see appendix to this)

Contents: Pseudo-Solutions, The Pride System, The Real Solution, The Unconscious, The Juvenile Delinquent, Parental Focus, Freedom Or Compulsion?, Pre-Release Anxiety, Four Conditions Of Influence, and The Illusion Of Change Illustration. (Ask for a catalog. Send s.a.s.c.)

Any person sitting in a prison or jail that has already re-offended should not take recidivism for granted. It is a real probability for over half the incarcerated people in America. We are talking about more than a million people. There are over two million incarcerated, many already three strike felons.

Don’t assume that being a model prisoner is a sign that you’ll be a model citizen. One has no bearing on the other, and most re-offenders are model prisoners while incarcerated.

The only way to uproot the compulsive-criminal mentality is to actively confront it on a consistent basis, to identify the need-deprivations that fuel it, and to seek genuine nourishment of the soul. If you are honest and courageous you will be able to challenge this seemingly unconquerable phantom. Identify the basic needs that aren’t fulfilled genuinely in your psyche (soul). Then determine what you can do to really satisfy yourself in healthy ways. Let go of artificial solutions. For example, the idea that money is a measure of self-worth or happiness. Understand that self-esteem has nothing to do with money or other people. It’s all related to how *you feel about yourself*. No one else can *give* you self-esteem or *take* your self-esteem away. Understand this fact.

FIVE

It is an error of grave consequence for compulsive offenders and society to believe that transformation of the compulsive-criminal mentality is as simple as making a choice or decision to go straight. And then to believe that a G.E.D. or vocational certificate will redeem the character. In

THE PATH TO TRANSFORMATION

- 1) Take an honest look at yourself and your life
- 2) Acknowledge and *feel* the real impact of your personality deficiencies (basic need deprivations).
- 3) Identify how you need to work on emotions, thinking, education, and vocational skills.
- 4) Recognize how certain feelings or attitudes keep you down, or help you grow. Let go of self-destructive beliefs.
- 5) Consider how you yourself, alone or with the help of others, can change feelings and attitudes that are contrary to your need to move forward.
- 6) Be mindful of your current relationships. What influence or effect do certain people have on you? Who encourages you to be positive or negative?
- 7) Commit yourself to the work of freeing your mind from the compulsive criminal mentality.
- 8) Will yourself to be determined, but don't get the idea that will-power is going to produce magical results. You must accept the reality of having to acknowledge the *obstructiveness* of ideas and beliefs that have long been detrimental to you. This means you have to *face* feelings instead of avoiding them. Be courageous. Overcome.
- 9) Be mindful of the fact that feelings can hurt, but they cannot kill. However, the unhealthy behaviors we adopt to repress hurtful feelings can result in many forms of self-destruction and/or death.
- 10) Expect true transformation to be a long road, nevertheless, one that takes you to an invaluable destination.

* * *

Those who are interested in further, more advanced understanding of the compulsive criminal mentality should get the booklet: *Maybe You'll Understand This Time: The Anti-recidivist booklet, 21st Century.*

ONE

In the beginning we are all innocent children who have nothing to do with the crime, corruption, and violence in society. We are hardly even aware that these things exist. So how do people go from being innocent children to developing into repeat-offenders, many tending to be violent, even murderous? Isn't it logical to think that people lost themselves somewhere along the way? Or do we continue to believe that all the recidivism in society is simply caused by people freely choosing the wrong actions?

There's no doubt that thousands of people freely choose to commit crimes in America. But most of these people are so-called educated, well-trained professionals, business people, etc. These are the people who *freely* choose to commit crimes. It isn't the people whose lives have been undermined before they even reach a level where freedom of choice is developed in the normal sense of the word. There is a human condition where, using the words of Karen Horney, M.D.: "*freedom of choice is negligible.*" This means that the capacity one has to make a free choice under certain conditions is virtually nonexistent.

What weakens the personality and character in this way, virtually robbing the individual of his or her free choice capacity is overwhelming *anxiety*. That is, a fear that is generally irrational because it is out of proportion to the seriousness of the threat. This is what someone on the outside would see. But the person *with* the anxiety and *feeling* seriously threatened sees things entirely different. He or she sees things in *crisis*, with no alternative but to do what is most expedient to quell the anxiety. If achievement through criminal activity fortuitously becomes a consistent, expedient means of suppressing anxiety, then that person is likely to be a compulsive criminal. Someone who, for all practical purposes, *feels* completely helpless against their criminal urges. Does this mean that they don't have a *choice* not to commit crimes? No. It means that because of their destructive personality condition and the anxiety they don't feel free to be patient and make the right or healthier choice. Freedom from the anxiety as quickly as possible takes precedent over reason and rationale, law, justice, and the rights of others. The compulsive criminal when confronted with an anxiety crisis is about as free to choose not to relieve the anxiety with a criminal act, as an alcoholic in withdrawal is free to not choose his or her next drink. The power of free choice is *negligible*.

A lot of people may be thinking, what does anxiety have to do with committing crimes? Most people experience anxiety and still respect others. On the surface this appears completely true, but: (1) Anxiety (as I'll explain) has a lot to do with repeat-offenderism, and (2) We are not going to get anywhere by comparing law abiders to non-law abiders as a meaningless way to dispel excuses. This is about understanding, insight, and outgrowing a personality and unhealthy social condition. There is a difference between an explanation and an excuse, but many people tend to blur the definitions.

TWO

The first time any person takes a drink, smokes a cigarette, or uses drugs is a free choice, isn't it? The answer is *generally* yes, but there are exceptions. The same applies to the first time a person commits a crime. But once the first engagement has taken place a whole new relationship between thinking, feeling, psychology, and the *behavior* comes into being. Various personality conditions come into play, which determine whether the individual will smoke another cigarette, take another drink, another shot or snort, or commit another crime. If the behavior relieves the individual of an emotional-psychological discomfort, stress, or social anxiety, it is likely to be engaged in again. This is how addictions and compulsive behaviors develop. Personalities in a weakened or underdeveloped condition interact with powerful stress and anxiety relieving substances. Let us understand that the objective of crime, too, is the relief of emotional, psychological, social, or economic stresses and anxieties. Hence, criminality can become as addictive as cocaine, alcohol, etc. If you believe the alcoholic *simply* chooses to keep drinking, or the repeat-offender *simply* chooses to keep committing crimes and revolving in and out of jails and prisons, then you are very mistaken. In both instances the person needs help to develop emotional & psychological strength so that they *can* face conflicts and anxieties in a healthy way, and also exercise their dormant capacity to freely choose what is in their best interest as well as society's.

What is it, then, that causes such debilitated personality conditions, overwhelming anxiety, and obstructs the freedom of choice capacity to the point that it becomes *negligible*? In general, the answer is unfulfilled, basic, psychic needs. In terms of *psychic* I am talking about the human soul and everything that has something to do with the core of ourselves being fulfilled and healthy.

whatever is available to relieve the hunger, even though he/she knows, as well as we do, that the contents of the artificial foods will also undermine their health and longevity in the long run.

It's in this sense that the compulsive offender has to understand his criminality. He is, (unconsciously), very much a starving soul, reaching as compulsively as ever for the most expedient means of quelling his pangs of hunger. The only way to end the hunger and compulsion is to understand and feed with real nutrients the psychic necessities of his being. Alcohol, drugs, crime, loveless, sex crazed, relationships will never be genuinely fulfilling. The formula is simple. The greater the degree of *real* satisfaction of psychic needs, then the greater is one's freedom of choice and capacity to maintain a healthy attitude and expression of morality and conduct.

The compulsive repeat-offender must make an honest evaluation of his personality conditions. How many of his basic psychic needs are unfulfilled? How does it effect his attitude toward himself, others, life in general? What can he do within his current environment to help himself? Who else can be turned to for help? He must have the wisdom to acknowledge that he needs as much as possible, and serious effort is truly required. He cannot expect mere intellectual development to free his mind. Nor will thinking alone do the job. He must strive to integrate his thoughts, feelings, and intellect with an emerging new relationship with himself and others. He must become responsible in the sense of knowing *his* life is solely in *his* hands. No one else is going to save him. Others can help him, but only he can save himself, especially in a system that really doesn't care whether he changes or not. (Many state agencies profit from his criminality.)

He should try to become more aware of his hidden emotional beliefs and accept or change them according to his needs for psychic and social progress.

What so basic to his needs would not have been satisfied had he not ever committed a crime? What did he fear the loss or weakening of? There are a lot of questions that he may need to ask himself, even though answers may not be readily available. Sometimes answers come to us when least expected, or when the conscious is able to accept them. Sometimes we are not automatically ready to emotionally or psychologically accept certain things about ourselves.

too weak to face life responsibly. You need to have the patience and confidence to build and strengthen yourself in all the ways you need to. You need to tell yourself: "I've got to acknowledge this weakness, and nurture this area of my personality, and I'm willing to temporarily experience anxiety, doubt, and, if necessary, pain, to achieve real growth and satisfaction. That is better than spending the rest of my life chasing the vanishing ghost of false, temporary relief while revolving in and out of jails and prisons."

FOUR

Does having a criminal history mean that you're an immoral person?

All that I know and understand about human behavior, social law, and morality, leads me to believe that everyone has morals. The question then becomes, how does one's moral integrity break down? Or, to what degree of expression does one's moral values conform to or restrict their behavior in relation to healthy living and social interaction?

A man may be a merciless robber, yet at the same time have strong moral restraints within him against rape and the burglary of private homes. So, what are the emotional and psychological factors that allow him to be totally against one type of committing harm to others, yet not all types in general? To answer this question the individual has to find out to what degree he is undemourished in the satisfaction of his own basic psychic-social needs. That is, how severe is the absence of certain emotional and psychological necessities within his character? Necessities such as a sense of value, personal power, self-confidence, etc. Because in dealing with degree again, the greater the degree of absence, then the stronger can be the force of sociopathic influences in the person's feelings, thinking, and actions. Therefore, the stronger will be the characteristics within the individual of a pathological, neurotic, criminally compulsive personality.

It is never a simple matter of thinking: *this is wrong, so I won't do it*. That would be like expecting a starving person to say to himself: "Yes, I'm starving, but it isn't good to eat candy bars and ice cream, so I'll settle for nothing, until a healthy meal comes along." No. We have to face reality. When suffering from a starved condition one is liable to settle as quickly as possible for

As human beings we are equipped with a natural set of healthy-operational-need-demands, psychic as well as physical. Deprive the body of real vitamins and nutrients and a person will not be relieved of hunger or malnourishment, no matter how full the stomach is kept with vitamin and nutrient deficient foods. Deprive the psyche (soul) of feelings of self-worth and no matter how much money and wealth a person accumulates, he/she will still feel at bottom that they aren't valuable or worthy enough as a person.

Other basic, psychic needs that cannot be artificially compensated for are self-confidence, love, affection, self-acceptance, and self-determination. In terms of psychic health and happiness the degree to which we genuinely fulfill these basic needs has the greatest influence on our attitudes and experience in life. Their fulfillment or lack thereof has a lot to do with how we feel about ourselves at the core of our emotional being. To lose sight of this is to become alienated from our own nature. That is when artificial needs and false values become powerful, motivating forces in our lives.

The average repeat-offender is suffering from the compulsive-criminal mentality. And this compulsiveness is rooted in his/her lack of basic-need fulfillment. So one may think, then why don't they fulfill their basic needs? The answer is that the needs, although always heaving for genuine satisfaction, have been repressed in order for the person to evade the pain and suffering attached to their unfulfillment. The person has, in this sense, become alienated from the core of him/herself, and insatiable artificial needs have become the focus of their life pursuits. For example, a severe lack of self-esteem can force a person to repress feelings of worthlessness by seeking prestige. In this case, prestige becomes an artificial value that the person feels compelled to pursue. If always having fancy material possessions, clothes, plenty of money, etc. is the person's means of *feeling recognized* in the eyes of others, then the person could become a compulsive robber, drug dealer, etc. after being introduced to crime as a method.

As long as the individual has no self-esteem he/she will need to repress feelings of worthlessness, and that need is what makes the artificial achievement of prestige through criminal activity compulsive. With little or no education and job training the person is unlikely to gain employment that would provide sufficient and random access to money, hence, the answer to the question, why doesn't he/she work like everyone else?

Just as the alcoholic feels driven to drink in order to repress his/her feelings and anxieties, so is the compulsive criminal, or what's commonly called the habitual offender. The offender feels that

he/she must avoid his or her feelings of worthlessness and self-hate at all cost, just as the alcoholic does his/her pain. At the same time he/she must avoid the feeling of being perceived by others as worthless, therefore rejectable and meaningless. And the fear of being consciously confronted with all these self-betitting feelings is literally the fear of facing a torturous anxiety. It is an anxiety hidden from the outside world, but none the less real. But even more tragic is the fact that the root causes of the offender's anxiety and compulsiveness are as out of reach from his conscious perception as they are from anyone else's. It is no wonder then that he or she can spend a whole lifetime repeating offenses and incarcerations, haunted by the mystery of why they haven't changed, and seemingly can not for the life of themselves.

THREE

In the book: "*A Psychology Of Being*," Abraham H. Maslow addressed the question of growth and stagnation, leading up to the point where he states that, "every human being has both sets of forces within him."

This simply means that the forces to move ahead as well as those to stand still or move backward exist within each of our personalities. At every point in life and somewhere connected to every decision we make, these two forces are in conflict. Whether we relieve this conflict constructively or destructively depends on several possible conditions and attitudes within the personality and how extreme these conditions and attitudes may be. For example, the conditions of fear, helplessness, insecurity, low self-esteem and low self-confidence. Attitudes of resistance, hostility, vindictiveness, rebellion, indifference. Each of these personality conditions and attitudes has an influence on the decisions we make in response to life situations and other people, i.e., relationships.

The character of most men in prison should be ripe with conflict between the forces of growth and stagnation, but instead, most seem to have no constructive interest whatsoever in their lives. And even for those who do, seeking education, vocations, and self-teachings, the forces of stagnation still tend to dominate.

So we face the question, why is it so hard for most prisoners to change? What holds them back? How does recidivism become a fate so easily resigned to? Each of these questions has to be

answered by individuals in relation to themselves and society. But it must be kept in mind that the basic needs: self-acceptance, self-esteem, self-confidence, education, self-actualization, and relationships should be a starting point in finding your answer. If you identify a deficiency in one or more of these basic needs in yourself, then you need to summon the courage to *feel* the real impact of these needs not being genuinely fulfilled.

As stated by Karen Horney, M.D. in *Neurosis And Human Growth*: "...it isn't enough to simply think, *I lack confidence in myself, or I have a bad temper*. You must *feel* the depth of these conditions within yourself and see the harm they inflict upon your life and personality. (Paraphrased)

The reason she emphasizes *feeling* is because thinking, what she calls *intellectual realization* "does not take root in us." She says that 'what we see with our intellect may be correct, but like a mirror it cannot absorb a ray of light but can only reflect it.' (Dealing with neuroses)

The typical recidivist has thought pondered, and intellectually contemplated for years "Why can't I change and stay out of prison?" But all his efforts to understand and grow have failed.

It is not just necessary to think about, but as Horney advises, *feel* the reality of ourselves. As she said:

"...only then does the force of some unconscious process (and its irrationality) stare us in the face. Only then may we have an incentive to find out more and more about ourselves."

Paraphrased.

Where does the *difficulty* lie in "feeling" the depths of basic need deficits? Could you temporarily handle feeling no self-esteem or confidence in yourself at all? As a compulsive offender you probably have a lot of false, *neurotic* pride, but not an ounce of real confidence. In fact, you probably have the delusion that pride is confidence, which is completely untrue. So the difficulty lies in the dread of bringing to consciousness the feelings of basic anxiety, insecurity, fear and self-doubt. Questions that you have no firm answer to may arise in your mind, such as, where is my sense of direction? How am I going to face the demands of life as my real self when I'm not sure who I am? What can I do when I have so little knowledge and education? You fear that life may suddenly become an overwhelming phenomenon that literally can or will crush you!

But all these questions and doubts should only be viewed as indicators of where you really need to focus your time and effort. They shouldn't be avoided or allowed to keep you feeling insecure, though they may temporarily do so. That is only natural, and not an indication that you are